

# The Indian Missionary Record

VOL. 3, No. 8.

NOVEMBER, 1940.

Published Monthly

## Catholic Hour Broadcasts

Over the CBC network two series of ten broadcasts each will be heard over the air, on each Sunday, beginning Oct. 27th until Dec. 29th inclusive, and from March 2nd until May 4th inclusive.

The time is 1.30 p.m. Central Standard Time; 12.30 p.m. Mountain Standard Time; the stations: CBK, Watrous, and CKY, Winnipeg.

We urge the faithful who cannot attend Mass on Sundays to listen in to these broadcasts. These programs will emanate from Toronto.

## Church Calendar for December

- 1—First Sunday in Advent:  
Gospel "There shall be signs" (Lk. 21:25-33).
  - 8—Immaculate Conception: 2nd Sunday in Advent:  
Gospel: John in prison (Matt. 11:2-10).
  - 15—Third Sunday in Advent:  
Gospel: John's testimony of Christ (Jn. 1:19-28).
  - 22—Fourth Sunday in Advent. Gospel:  
The mission of John the Baptist (Lk. 3:1).
  - 25—Christmas Day.
  - 29—Sunday within the octave of Christmas.  
Gospel: Simeon's Prophecy (Lk. 2:33-40).
- N.B.—Ember Days (Dec. 18, 20, 21) and day before Christmas, are days of fast and abstinence.

## NOTICE

### CHRISTMAS HOLIDAYS AT THE LEBRET SCHOOL

The fathers and mothers of our pupils are invited to spend Christmas, and the following day, at the school.

Accommodation is available for them only, as well as for the grandfather and grandmother of an orphan or adopted child. There will be positively no room for any other parent or friends, so please oblige. If others come they will have to find accommodation elsewhere.

Midnight Mass will be held at File Hills Agency and Colony, and at the Sioux Reserve. Parents from the Pasqua, Muscowpitung and Piapot Reserves will be welcome on Tuesday, Dec. 23rd, and invited to receive Communion at the School Midnight Mass.

On Christmas day, parlor from 10 to 11.30 a.m., and from 1 to 4.30 p.m.

On Thursday, 26th: Parlor 9 to 11 a.m. Dinner for the parents at 11.30 a.m. Entertainment at 1.30 p.m.

On Friday, 27th: Parlor only from 9 to 10 a.m.

Train service on Friday: to Balcarres and Lorlie, leaves 8.15 a.m.; to Moscow, Edenwold and Zehner, 12.03 p.m.

## CALENDAR OF THE WAR

Oct. 11—German armed forces occupy strategic points in Rumania.

Oct. 26—The French government at Vichy announces agreement to collaborate with Germany.

Oct. 27—Italian planes join German squadrons in attacking London. R.A.F. hits heavily at Germany and Channel ports.

Oct. 28—Italy invades Greece. Britain occupies Crete, and begins air and naval action against Italy.

## Modern Homes Are Erected for Indians

CARLYLE, Sask.—The winding up of threshing on White Bear reserve north of Carlyle ends a season that has been quite eventful for the Indian residents of this reserve.

Eventful, in the fact that though a severe hail storm in July damaged all growing grains and gardens considerably, yet the outturns after all reach surprising totals. Altogether at least 8,000 bushels of grains have been threshed, exclusive of the quantity of sheaf feed kept. Hundreds of tons of hay are in stack and the 180 or more cattle on the reserve are in splendid condition with plenty of feed for winter use.

### Garden Produce

From the community gardens J. R. Morrison, agent in charge of the reserve, estimates that at least 1,000 bushels of potatoes, 500 bushels each of carrots, turnips and beets have been harvested, while at least another thousand bushels have been grown and garnered in from individual gardens. This year three separate plots were used for the community gardens and the Indians are again delighted with the splendid outturns from their joint efforts.

But the outstanding eventful achievement in the minds of three families at least is the erection with the assistance of the Indian department of three new modern homes that are now nearing completion. The houses are 18 by 20 feet inside, built of logs (the work of the Indian) and set in cement foundations with basement cellars where possible. One storey high, the houses are floored with fir, ceilings covered with plaster material, brick chimney, shingled roof, with partition of lumber. All materials and labor are provided by the Indian department, while the Indian supplies the logs and does the plastering. The three new homes are the property of Jos. McArthur, Gordon Standing Ready and Sandy Sparvier, while A. B. Waterman of Carlyle is the contractor, using Indian labor. In addition, the work of providing a new home for Alexander Kakakaway whose house was badly damaged by lightning during a last summer storm, will be undertaken at once. Alexander fortunately escaped serious injury at the time of the lightning damage, though he suffered considerably from shock. The Indian department will help to re-establish this man.

(Continued next page)

## Indian Population

The population of White Bear reserve is now over 330 and a visit to the day school showed 33 enrolled and in regular attendance under the instruction of Mrs. M. Waywell, teacher in charge, while many other boys and girls are in boarding schools at Brandon, Lebret and other places.

On this reserve two Indian Homemakers' clubs have been meeting regularly on alternate Thursdays for nearly two years under the direction of Mrs. J. R. Morrison, each club having its own officers and committees. These clubs sponsored a sports day last summer that created a great deal of interest and added to their funds and considerable community help has developed from these meetings. At present they are engaged in Red Cross work and anxious to do their bit. It will be remembered that a year ago Chief Jimmy Big Stone donated a fine cow that netted Red Cross funds more than \$50.00.

---

Carlyle, Sask., Oct. 28.—James Robert Sheepskin and Jean Sammie were united in the bonds of matrimony. On the same day, John (Sandy) Philip Lone-thunder was married to Lucy Hardy, daughter of Casimir Hardy. Father Laviolette gave the nuptial blessing to both couples.

---

## LEBRET SCHOOL DIARY

Oct. 2.—Annual school picnic and field-day at Como Park.

Oct. 21.—The Boys' Band parades in Regina, on the occasion of the world premiere of North-West Mounted Police. Several Indians, in full regalia, are also in the parade. An Indian camp was set up near the Leader-Post building, and also a stockade was erected. The parade took two hours, and was considered one of the best ever organized at Regina. The Army, the Air Force, several floats, and many bands, some from Montana, took part in the parade.

On Oct. 21, Hallowe'en, the boys of the Junior classroom presented a delightful little concert, in keeping with the time. Just a short inter-room feature, but much appreciated by the fathers, sisters, staff and pupils. Rev. Father Guy gave the critic's report which was most helpful and encouraging to the boys. We hope to have more of these pleasant Friday afternoon programs during the course of the school year.

The Senior girls entertained the pupils of the Intermediate and the boys of the Senior classroom on Oct. 11 to a Friday afternoon concert from 3 to 4 p.m.

On October 18, the Senior boys entertained two classrooms with various musical selections, recitations and a new song, "Three Bald Heads!" Mr. McCue, the teacher, directed the concert.

This new item on our class program promises to be a real success, and while affording a very pleasant hour to staff and pupils, is at the same time a great help from an educational point of view. It was given a hearty response by all the children, and each classroom looks forward with pleasure to its week of entertaining.

No. 12.—Inspector Christianson paid us a very pleasant visit.

All property, the more common it becomes, the more heavenly it becomes.

## Fort Frances News

Sunday, September 30th, a keeno party sponsored by the Ladies of St. Ann was held for the benefit of the church.

Beginning with the month of October, evening exercises in honor of Our Lady of the Holy Rosary are held in the chapel of the school, at half past seven each night. So far, many persons of the reservation have attended these devotions.

The fifth of October marked a very joyful day for us, for it was Father Chatelain's feast. The previous evening we gave a reception in his honor. A Spiritual Bouquet and natural flowers were offered by the staff of the school. In the name of the boys Wallace Bruyere, offered a material gift, and Mildred offered one in the name of the girls. The address was given by Margaret Bruyere. A word from Father which has been highly appreciated, and his paternal blessing ended this reunion.

To prove their deep gratitude towards their devoted Pastor, the parishioners, through the President of the Ladies of St. Ann, addressed a word of thanks and offered him a gift.

The next day spelled "HOLIDAY" and a very grand one too, was given to the children. We began our holiday by hearing mass and received Holy Communion for our kind Principal, whose patron is St. Placid. We thank Reverend Father for having given us such a pleasant holiday.

On October 13th Father proved once more his generosity by taking home, to see their parents, the children from Manitou.

Marguerite Bruyere.

## Indian Reserve News

Nomination and election of Officers of the Columbus Club for the coming year. Were elected on Aug. 8th: President, Maurice Bruyere; Vice-Pres. George McPherson; re-elected Secretary, Daniel Mainville; Warden, William Perrault; Lecturer, Thomas Jourdain.

The Club put on a Bingo Party to raise funds for a statue of Our Lady of Lourdes. The proceeds of the bingo were \$35.00 and the cost of the statue is \$64.00. Now, the Indians are very proud of their nice statue in front of the Church.

The Club is sponsoring a Juvenile Hockey Club. The players will be the school's boys.

There was a collection taken up among our people for the Red Cross which amounts to \$51.25. Besides there was a sum of \$69.00 sent to Ottawa for help for the Catholic Guests children.

The Knights of Columbus and their wives had a nice party on Sept. 28th. They collected \$20.00 for the purpose of buying games to keep our young people together at the club room during the winter months.

Alfred Bruyere.

## Club News

Oct. 27.—After a regular regular meeting the K.C. Club put on a Bingo party. Wives, friends and everyone enjoyed the evening. A lunch was served. The result was \$17.05 for the upkeep of the Club.

Nov. 3.—After attending 7 o'clock Mass at the School, twelve members of the K.C. club left at 9.00 for a hunting trip. All piled in Gab. Bruyere's gasoline boat and reached Rebecca Island at 10.45 a.m. It was not long before fire was made to heat some water for tea and then a good lunch served, which gave us strength for starting the game party. Two deers were in the boat when I got there, and two more were to be picked up.



Shortly after being aboard the boat came an exciting moment: the engine would not start; a fire was made; coil wires were dried and still we were unable to start it. It was dark, nothing could be done, so we decided to fire, expecting Mr. Peter Calder, who lives four miles away, to come to our help. Being unheard, we fired again further up the hill. Finally Mr. Louis Bruyere got busy cutting poles to be used as paddles, which we used to reach Mr. Calder's island, after three hours of exhausting work. Having obtained batteries and spark plugs, the engine was started, and we arrived home safe and sound at 5 a.m., though tired and weary.

Nevertheless, we thanked God for having protected us from accidents. But this hunting trip will be long remembered.

Dan. Mainville, Sec.

## Sandy Bay, Man.

On July 11th, Father Comeau, O.M.I., the assistant at our mission, went to Eastern Canada, to collect money for our new church. Father Audette replaced him during his absence. Father Baillargeon is here also for a rest, he is our welcome guest.

Our former Superior, Sr. F. de Valois, went to St. Hyacinthe, P.Q., and is replaced by Sr. St. Omer.

School began early this year. On August 6th we spent the afternoon at the lake. Father Brachet paid us a visit on that day, and stayed overnight. Then our school inspector came: Mr. R. J. Mackenzie. He asked us to give him drawings, maps, printing and fretwork for the school exhibit at the teachers' convention in October.

On Oct. 19th we sported our new navy blue dresses in honour of the feats of our Principal. On that day we went hiking. In the evening Fr. Dumouchel came to preach our retreat.

## Gathering Potatoes

Sept. 23. What a beautiful morning! Rev. Fr. Principal says: "Today we'll gather potatoes." On the spot everyone shouts hurrah! Then pails, bags, etc., are prepared. Before leaving, as we were waiting in our play-room, Sister made the "Victor" play and everyone was singing and laughing. Then the marching call was given and all went to the potato field. In a short time everybody was busy at work. Pails were filled up, then bags, and finally the teamster came with the wagon to collect the well-filled bags. 200 bushels were gathered in two days. What a nice crop! At 4 o'clock we all marched back towards home and here we washed and changed clothes, before eating our "sweets" prepared as a reward for our day's work. Hurrah for our dear Father Principal and good Sisters.

(A pupil)

## Sioux Reserve Homemakers' Club

Elected as officers for the year 1941 are: Mrs. John Matthew, president; Mrs. Louis Tawiyaka, vice-pres.; and Mrs. Jos. Matthew, treasurer. The club holds weekly meetings on Wednesdays. It also does work for the Red Cross Society.

Red Cross Collection: We collected, since the beginning of the War, \$56.13 from the Band.

Louis Tawiyaka, Pres.; Andy Lasuisse, Treas.

# LET'S CO-OPERATE

(This article, reproduced from the Oct. 1, 1940, issue of "Youth", seems to be very timely. It will be interesting to know that Rev. Fr. V. deVarennnes, O.M.I., Principal of the Marieval Boarding School, has organized a co-operative grocery store at his mission. This store is owned and operated by Indians. It has been a successful venture in the field of co-operative business on a small scale.)

We hear much these days about co-operation and the co-operative movement. There is something about the co-operative idea which, when it penetrates an unbiased mind, takes a firm root and moves this mind to action. If it doesn't make a crusader out of the reader, it at least convinces him that here is something worthy of respect and careful consideration.

I have attempted to outline a plan for a humble co-operative grocery store which will also illustrate how the co-operative idea works. Suppose fifty or more families living in the same neighborhood decided that they would like to take a hand in the affairs of a grocery store, and sell themselves the food which they must purchase daily. These families would then contribute the capital necessary to open this store. Perhaps ten dollars per family, a total of five hundred dollars. The necessary capital procured, this organization of consumers would hire a manager to run their store. Finally they would have to rent a store.

With the necessary capital and a store, the manager is ready to purchase stock from the wholesale concerns, and makes arrangements for future purchases and deliveries. These details out of the way, this organization is now ready to sell to itself. The fifty families can now purchase from their own store. The amount of each purchase will be recorded so that when it is time to pay dividends to these consumers, each family will receive a dividend determined by the amount of purchases it has made from the store.

The financial end of this store will be cared for like this: The groceries would be sold at about the same price as elsewhere, except where the retail price is exorbitant; then they would be sold at their wholesale price plus a fair profit. Now the expenses which must be met, aside from the wholesale price of the goods, are the salary of the manager and probably that of a young assistant, rent, and a few incidental items such as electric bills, phone bills, and others. After these are met ordinarily there will be a profit left over. This profit can be distributed to the members of the consumers' organization every half-year or so, each dividend being in proportion to the total value of the family's purchases. These dividends will be enough to provide a financial motive for entering the organization. It would be possible under careful, thrifty management to pay a ten per cent, dividend on the amount of purchases made by a family.

If this idea, applied in a small way in the grocery store, can be carried into the larger field of manufacture and distribution of various foods, as it has in Sweden, then the plan will become extremely profitable for the consumer both from the point of view of lower prices and of dividends. There is no limit to what can be done by consumers' co-operatives; they have already entered the fields of banking, insurance, medicine, housing, cash register production, electricity, and almost every other phase of econ-

(Please turn to page 4, column 2)

# THE INDIAN MISSIONARY RECORD

Published monthly at the Qu'Appelle Indian School,  
Lebret, Sask.

Rates: 50c per year, postpaid.

Club rates for schools: \$3.00 per 100 copies  
each month (10)

REV. G. L. LAVIOLETTE, O.M.I., Editor.

*Cum permissu superiorum.*

VOL. 3, No. 8.

NOVEMBER, 1940.

## EDITORIAL

### CATHOLIC LIFE FOR THE INDIAN

#### Social Worship

With the development of our Indian mission centers, the missionaries have been zealous in erecting suitable chapels. Most of these have living quarters for the missionary, where he can spend a week-end or longer, among his flock. These chapels have been erected to give the Catholic Indians a place of worship, and most of them are very attractively decorated. Many of them have a hall erected nearby, and in these halls the Indians gather for their club meetings, card parties, etc. Thus the Church shows its interest in the social welfare of the Indians.

The point to be stressed in this editorial is that these chapels are really centers of Catholic action. They should become more so when the faithful begin to understand the principles underlying Catholic action. The basis of this work is essentially contained in this principle, that the Church is a social unit, it is called the Body of Christ. The members cannot function without being united to the body. The body must be living, that is, the stream of life must flow through it. It is the same with the Church. The life of the Church is, first of all, the life of Christ in its members. We are born to this life in baptism. And whatever we may do, we do as Christians, that as members of the body of followers of Christ. The expression of our Christian life is in the form of worship. This is also called Liturgy. This is essentially a social function. Liturgy is centered on the sacrifice of the Mass, which calls for a gathering of faithful, and the active presence of the priest, as a minister, placed between God and mankind.

It is therefore necessary that every one should become imbued with this principle: the liturgical function of Mass should be recognized as of prime importance, and all parishioners should participate in it. Unfortunately too many people are apt to excuse themselves from assistance at Mass on Sunday. One day a week has been set apart for the public, the social, worship of God. This day should be held as sacred. It can only be sanctified if it becomes really a day of prayer. Many mission centers have Mass only one Sunday in the month, some others, less often. In many cases, the missionary travels a long distance to be there. And it becomes most distressing for him, when he is faced with only a small part of the people who should be there. The attitude of the faithful who neglect attendance at Mass, without a valid excuse, spells the words: "pagan Catholic". That is one who is a member of the Church by name only, and whose life is impregnated with non-Catholic ideas and prin-

ciples. These people are totally indifferent to the meaning of our mysteries, of the Sacrifice that is offered on the Altar; the atmosphere in which they live is pagan. Gradually they forget the teachings of Christ. He who does not practise what he believes, gradually ceases to believe in what he does not practise.

Catholics become, without noticing it, infected with the atmosphere they breathe; and the most fatal thing is, precisely, that they do not, and hardly can, notice that this is happening. They become partially or totally paganized Catholics. To combat this danger, a renewal of efforts towards establishing a strong feeling of social worship is necessary. Regular attendance at Mass should be urged. The great Sacrifice should be offered with all the dignity and solemnity possible, even in the smallest mission chapel. Efforts should be made to have the faithful understand the ceremonies of the Mass; all parishioners should participate in the offering of the sacrifice, first by their presence, joining in the singing and receiving communion as often as possible. The faithful must co-operate with the missionary in being prompt and agreeable to attend choir rehearsals, in keeping the chapel clean, and the altar decorated.

Processions, as on Palm Sunday, Corpus Christi; solemn blessing of the water, and other ceremonies of the Church, should be organized with all the splendor possible. Gradually the faithful will acquire a sense of the liturgical activities, and their interest in them will revive their smouldering faith, and their love for God. Then, as from a fountain, the life of charity, which is the mark of a true Christian, will flow into every day life, into the home and into the community.

—G. L., O.M.I.

## LET'S CO-OPERATE

(Continued from page 3)

omics with an almost miraculous degree of success.

The trade of consumers who have not joined the organization sponsoring this grocery store should be welcomed. For their benefit, a statement concerning the policies of the store should be posted in a conspicuous place. This statement might also include the exact wage paid to each employee. I do not believe that these employees will object to their salaries being made public when they realize the reason. The salaries of those employed under Civil Service are made known to the public without any complaints from these employees.

The reason for publicizing the wages of the employees of this store is to make the patrons of the store wage conscious. On learning the wages of the manager and helper, some of the people who visit this store will begin to wonder what wage other employees from whom they purchase their meat, clothes, or other articles, receive. They might even become aware of the fact that they could, if they wished, force all the stores with which they deal to make public the wages of their employees. The consumer can smoke out the wage "chiseler". The customer is always right because of his power to put a store out of business by withholding his patronage; he is, in theory, the dictator of economics. If he ever begins to use his power, he can force every store where he deals to pay its employees a decent wage.



Since the depression the co-operatives have made rapid advances in the United States. There are now 1,000,000 people in the United States who have joined a co-operative. There are 30 wholesale concerns operating on the co-operative principle and thousands of retail organizations. Some idea of how these organizations have grown since the depression is to be had by examining the sales record of The Farmers Union Central Exchange of St. Paul, Minnesota. This wholesale concern sells oil, gasoline, and general farm supplies to a number of retail co-operatives. It sold \$2,615,519 worth of goods in 1934 and its total sales jumped to 4,028,086 in 1935. The practical, cynical business man may laugh at the idealism of the co-operatives, but he won't laugh at a sales record that runs over four million dollars in a year and is growing by leaps and bounds.

Low prices are the aim of the co-operatives for, being operated by the same people who patronize them, the co-operative is helping its owners when it lowers prices. It does not matter much to the members of a co-operative whether they pay a high price for their goods and receive large dividends, or pay low prices and receive small dividends.

It has become obvious that the chief economic evil of today is the concentration of productive wealth, such as factories, mines, stores, banks, insurance companies, and other businesses, in the hands of too few people. The ideal economic order is one in which every family has at least a partial interest in some business, and owns its own home. This ideal is the goal of the co-operatives; every man can't be a king, but every man can be an owner. The reason wealth is concentrated in the hands of a few is because a few own the sources of wealth—the few own the means by which wealth is obtained. The only cure for this is a broader distribution of the means of acquiring wealth.

## CATHERINE TEKAKWITHA

### 10. A NEW MISSIONARY

In the spring of 1675 Father Jacques de Lamber-ville, who was already acquainted with the Indian language, came to Kanawaki. While every one was busy harvesting, Father Lamberville, one day, entered the lodge of a family which had never before been hospitable to the Missionary. A secret impulse had moved him to visit this home, and he saw in it two old women and a young girl. The women showed hostility, but at the same were glad to have a visitor; the young girl was Catherine, and she should have been working in the fields, had she not hurt her foot on the previous day. Suddenly, during the conversation, the girl told the Missionary of her secret aspirations, of her meditations in front of Fr. Pierron's holy pictures and Fr. Boniface's Christmas crib. She told of her friends who were now baptized, of her mother who was a Christian. She asked the priest to give her instructions and she expressed the desire of being baptized.

### BORN TO A NEW LIFE

Catherine had opened her heart; she was eager to be born to a new life, to be filled with the love of the true God. Her innocence, her great purity, her patience during the trials had marvelously prepared her receive the Light of Faith. She was admitted to catechism classes for six months, and received baptism on Easter day. Peace and joy filled her heart,

when the water was poured over her head. She received the name of Catherine.

Soon she was called the "christian", but on pagan lips this word was an insult to her; when she refused to work on Sundays, she was called lazy: "If you do not work, you will not eat", they told her.

And so she was deprived of food on those days. The young men gathered near the Church, to laugh and sneer at her. The pagans all disliked her very much and accused her calomniuously. But she bravely held her ground, refusing to join in the pagan dances and ceremonies. Her exemplary conduct was a silent rebuke to the immorality and drunkenness of the inhabitants of her village. In a word, she was a sheep among the raving wolves.

### 11. SHE WANTS TO FLEE

Strange to say, it was Catherine's uncle who treated her the best. He had never forbidden her to be baptized. He was afraid of only one thing: to see Catherine escape that devilish village for a better place. His daughter had already left his long house with her husband to join Kryu and many hunters, to go to the mission of Laprairie. He himself had sent warriors to the Sault, well known for its hospitality. They planned to rob food from that mission, but many stayed there for good. As a chief, he was afraid to see the better part of his population leave his village. As a pagan, he was afraid of that praying village on the St. Lawrence, for it had magic in attracting Indians.

But it was impossible for Takakwitha not to look at that Christian village. She loved Kanawaki but she hated its furious pagans, its murderers, its immoral and impure people. But she had no means of getting her uncle's consent.

Her uncle guessed her decision. He sought to intimidate her. There was a young man who pretended to be half mad; for the Iroquois, the troubled of mind are like possessed of a spirit and possess shaminastic power. With the consent of the chief, that man entered Catherine's long house, threatening her with a tomahawk: "Cease to be a Christian or die," he cried. Tekakwitha thought she was going to die. She knelt down, joined her hands, lowered her head, prayed with a great calm. Seeing that, the young man was suddenly frightened, and throwing his axe on the ground, he ran out.

250 miles separated the courageous girl from the mission of Laprairie.

(To be continued)



# What is the Meaning

By Most Rev. John Francis Noll, Bishop of Ft. Wayne, Ind.

## of Marriage for the Christian

Although most people are called by God to embrace the state of Matrimony, it is becoming increasingly risky for a Catholic to enter a marriage contract except with one of his or her own religion.

The number of marriage failures has grown so rapidly from year to year in this nation that the United States now leads all countries in the world in divorces, as it also does in crime. Short-lived marriages are becoming so common that they no longer attract unfavorable notice.

The older parishioners among you will recall how the married divorcee was once socially ostracized, but today, despite the fact that before God he or she lives in adultery, no public animosity is shown towards him or her.

From the latest statistics on divorces we cull these comparative ratios between marriages and divorces in several countries:

England had only one divorce last year for every ninety-six marriages.

France, Germany, Holland, Belgium and the Scandinavian countries had an average of one divorce to every thirty-five marriages.

In Canada, there was only one divorce for every 161 marriages.

In the United States there was one divorce for every seven marriages.

The United States leads all the countries of the world, with Japan, an almost total pagan country, as a close second.

In some countries there were no divorces because they are not granted.

The effect on the mentality of the American people is evident. They now take divorce as much for granted as marriage. Most non-Catholics no longer think of marriage as a permanent contract and hence, antecedently, assume the right to apply for a separation from their marriage partners if they should tire of them or become attracted to another.

Those who have that antecedent attitude cannot even marry validly, and for this reason the Church requires that the non-Catholic, desirous of marrying a Catholic, declare over his signature that he regards marriage as indissoluble except by death.

The Catholic who believes in the permanency of the marriage bond certainly should not marry one who does not believe in it with equal firmness, because the lifelong fidelity of such a one could not be assured.

Marriage is what God, its author, declared it to be, namely, a lifelong covenant. Therefore neither the State nor the Church has any right whatsoever to change its indissoluble nature. There is no discoverable warrant either in Holy Scripture or in the Natural Law for a second marriage as long as both parties to the first valid union are still alive.

### What Does Holy Scripture Say?

The New Testament contains five plain declarations on the dissolubility of marriage, four of them being quotations from Our Lord's own words as recorded in Matthew v, 32, and xix, 9; in Mark x, 9-12; in Luke vi, 18. Then Saint Paul, who prefaces his declaration with the words: "Not I, but the Lord commands" in I. Cor. vii, 10, 11; and Rom. vii, 2, 3,

denounces absolute divorce in the severest terms.

Sometimes verse 32 of Chapter V, of Saint Matthew is interpreted to justify absolute divorce in one case. His words are "**whosoever** shall put away his wife **except for the cause of fornication**, maketh her to commit adultery." But that Saint Matthew refers only to what we would call **civil separation with permission to remarry** is evident from the very next verse, which reads, "and he that shall marry her that is put away committeth adultery." But Saint Mark, Saint Luke, Saint Paul, also quoting Christ, make no reference to any exception.

Mark writes: "**Whosoever** shall put away his wife and marry another, committeth adultery; and if the wife should put away her husband and be married to another she committeth adultery." Saint Luke is equally clear. He writes: "**Everyone** that puts away his wife and marries another committeth adultery; and he that marrieth her who is put away from her husband committeth adultery." Saint Paul emphatically states that death alone dissolves the marriage vow.

How any Protestant can maintain that the Bible is his rule of faith and still uphold the dissolution of the marriage bond is impossible to understand.

When you, therefore, answer questions about divorce, never say that **your Church** forbids it, but that it is forbidden in the clearest terms by God Himself, over Whose laws the Church has absolutely no jurisdiction. The Church is God's agent on earth and must defend His laws. She would not represent Him nor deserve the respect of people if she did not.

### What Does The Natural Law Dictate?

According to the Law of Nature, marriage must be permanent if husband or wife is to be protected against the other forming a new friendship, or if the rights of the children to the care and support of both parents are to be safeguarded.

Children are innocent parties to every divorce and a grave injustice is done to them when their father and mother separate and leave their fate to the civil court. Surely the interests of children are not less paramount than those of the father or mother. Children of broken homes furnish a very high proportion of our criminals according to the verdict of the judges of Juvenile Courts, and according to a recent pronouncement of the Chief of the Federal Bureau of Investigation, J. Edgar Hoover. Lacking a real home, lacking the love of both parents, lacking supervision over their comradeship and recreation, there is little wonder that children become a liability to society and create a social problem both serious and expensive.

Children of stable homes are usually a local and a national asset, but not so the children of broken homes. Of course, there are exceptional cases which make advisable the liberation of a good wife and mother of children from an inhuman or intemperate husband and father, but even then the marriage bond itself endures. All laws aiming at the general good work hardships on some individuals. The basis and unit of society and of the nation is the family which certainly should be unified, happy and religious.



### Mixed Marriages

Although there are some mixed marriages which eventuate quite satisfactorily, they are exceptions to the general rule; but there is no reason for them to remain mixed marriages. Every Catholic can consistently ask his non-Catholic friend to investigate the claims of his Church, and if this can be done prayerfully it will always result in the conversion of the non-Catholic.

I say that every Catholic can consistently demand this, because the average Protestant holds that one religion is as good as another. According to that principle the Catholic Church should be at least as good as any other, and much better than all others, for it is the mother Church, the oldest Church, the Church which counts 100,000,000 more members than all Protestant denominations taken together, the Church of which even history proves Christ to have been the Author, the Church whose members believe everything which the most exacting Protestant believes, the Church whose ideals are admittedly higher than those of any other.

On the other hand, no Catholic could consistently follow the non-Catholic in religion, because he does not hold that any church is as good as his own, but rather that the Son of God established only one Kingdom on earth and that his Church is that. The Catholic would sacrifice conscience, sacrifice principle, sacrifice many supernatural and divine things by embracing another religion, while the Protestant sacrifices only false impressions to gain much by embracing the Catholic religion, as hundreds of thousands of converts in our own country will testify. The non-Catholic who truly loves his sweetheart should not only wish her to remain what she is, but should become interested in her religion which requires that her love for him endure until death.

The Catholic who does fail to elicit the interest of his non-Catholic friend in his religion before marriage must keep his religion in the background, seldom talk about it, and convey to his friend the impression that it means little to him. If that friend observed that he was considerably interested in any other matter he would want to know all about it.

During his courtship, therefore, the Catholic should impress on his non-Catholic friend that his most prized possession is his faith, that it is a source of great joy and happiness, that it sanctifies and will render permanent the love which should characterize marriage.

### Love Is Not Infatuation

In these days when the vast majority of Americans, including too many Catholics, are victims of commercialized literature, the true concept of love is being altered. There are all sorts of Love Story magazines, parading as "True Story", "True Romance", "True Confessions", "True Love", which lead their readers to confuse love with infatuation, or even with "lust". They contain thrilling stories of "love at first sight", while any right-minded person knows that there can be no such thing as love at first sight, because the object of true love is not a person's physical appearance, nor her beauty, nor her manners, but her personality; and how can one learn to know another's personality, or another's character at first sight?

Too often people who keep company for months do not learn to know each other's personality, the reason being that their courtship is conducted under conditions in which that personality does not reveal

itself. If they met each other in their own homes, their true personality would quite instinctively assert itself.

### Trust Your Church

The Catholic Church is the world's most experienced teacher, having dealt with people of all nations for nineteen centuries; she understands human nature as does no other. Knowing that God has called most people to the married state, she expects them to embrace it. She knows how much youth is in need of counsel, particularly in these days when three-fourths of the youths of our nation lack even the most elementary knowledge of religion or of the principles of morality. She, with Saint Paul, holds marriage to be "a great Sacrament" and, therefore, urges even boys and girls in high school not only to pray for Heaven's guidance, but to so live during youth that they will win from God a most happy marriage built on true love. She has a big blessing for every marriage which is entered as a solemn contract before the altar in the sanctuary of their parish church.

As God's children, as followers of Him Who loved us unto death, promulgate the beautiful doctrine of your Church bearing on marriage. It should appeal to every decent-minded person.

Christ wishes to be invited to every marriage in order to bless it, to render it permanent, to make it happy, and through it to increase the number of His brothers and sisters, whom He would make everlastingly blissful in His heavenly paradise.

Catholics should take to heart the words of one of the foremost educators and sociologists in the world, who said:

"He who shrinks from contradicting the people of his country, if need be to the uttermost limit, is no leader, but a traitor."

Let each of us join all the rest of our brethren in an effort to reform and save society.

(Courtesy "Marienbote", Regina)

### JEALOUSY

Jealousy, that monster of mind  
In whom are thousand contraries combined  
Now moping, melancholy, o'er the wild,  
Now fretful, rash, unreasoning, unconfined,  
In Constancy's best blood her hands defiled,  
And strangling in its birth her own devoted child.

(Thomas Dermony)

None preaches better than the ant and it says nothing.

Knowing that you don't know much is knowing a lot.



## THE BIBLE HISTORY IN SAUTEUX

### Temptation of Jesus

Jesus Jourdainyng ki ani andji matja, kaye Wenicicit Maniton pagwatakamik o ki ijiwinikon, Matei Maniton tci matei sisikickakot nimitana tasso-kun kaye nimitana tasso tibik kawin papic ondji wis-sinissi, widjiayamat pagwadji-awensiyan. Jikwa dac ki nodeskate o matei inendamihiwen pi nansikakot oho o ki ikon: "kiepin geget awyian Kije Manito ogwississan kakanson ogo assinik pagwejiganing tci iji meckudjisewat." Jesus o ki iji nakwetawan: "Oho ijibihikate, kawin pagwejigan etta inini ondji pimatissi, kakina dac ikkitowin ondji, Kije Manito otoning wendjissenik "Jikwa Matei Maniton Kitcitwa otenang Jerusaleming o ki ijiwinikon kaye wakidji-pakitjikewikamikong ki assikut, oho o ki ikon: "Kiepin Kije Manito ogwississan awyian oma ondji nis-sibanihon, anic oho ijibihikate: "O ki anonan ot an-jeniminan tci ganawenimimik, kaye o nindjiming ki ka takonikowan, eka assining tci wissakisitecinowat" Oho Jesus o ki iji nakoman: "Oho minawa ijibihikate, kawin Tebendjiket ki Manitomiwa ki ka inikandji-winassiwawa." Kaye mi ima wabandahikut kakina wakitakamik o ki makandjoganan epitendatinigin oho ki ikon: "Kakina ono kitei inendagosiwinan, kaye songi kaskiewisiwinan nin tibedanan, nin gi pakitin-amako, kaye piko aha enendaman nin ga ki mina kakina. Haw sa-kakina oho ki ka minin kiepin odjindjingwanapitawyian wi manadjihyian." Oho dac Jesus o ki inan: "Ningotei ijan, Matei Manito, oho kuca ijibihikate, Tebendjiket ki Manito ki ka manadjia kaye win etta ki ka anokitawa. Mi Matei Manito kwinawi iji matei siskickawat Jesussan o ki ani nag-anan. Mi sa dac Jesus Anjeniniwan ka pi iji nan-sikasot kaye o ki pamittakon.

### HOLY WATER

"And he (the priest) shall take holy water in an earthen vessel, and he shall cast a little earth of the pavement of the tabernacle into it." Numbers V., 17.

Water is the natural element for cleansing; and symbolically it denotes interior purification. It has been used in many religions. It is blessed by the priest to invoke God's blessing on those who use it.

Every Catholic household should be provided with a vessel of Holy Water. The supply of Holy Water, as becomes its sacred character, should be kept in a large, presentable bottle or cruet, but never in a liquor bottle, nor in an open jar liable to gather dust and form an unclean sediment. Bottles made especially for Holy Water are easily procured nowadays, or at least, large glass stoppered cologne bottles are easily obtained in the stores for a trifling sum.

Holy Water should, moreover, be kept in fonts hung on the wall or door frame in the principal rooms, especially in the bedrooms, as the members of the family may sign or sprinkle themselves with it occasionally, and especially on retiring at night and rising in the morning.

Holy Water both in church and at home, should not be used for any other purpose but that intended by the Church, namely, for blessing by means of sprinkling. Any other use of it is more or less an abuse, which sometimes becomes disgusting. It should never be used to drink.

## In Time of Sickness

### Instructions When Sending For A Priest

Do not simply send for a Priest but let the person who calls him be able to answer the following questions if possible:

1. Full name of the sick person, and his correct address. This is very important, for often they may not find the priest at home, and the call must then be left in writing.
2. Age and condition of person; whether a practical Catholic.
3. Has the person been attended by any Priest in this same sickness?
4. Which Sacrament has been received and when?
5. Is the person able to receive Holy Communion, that is, is the sick person conscious, and not subject to vomiting?
6. Has a physician attended, and what is his opinion of the danger?
7. Whenever there is a real danger call the Priest at once; do not wait till evening or night.
8. Let no one speak to the Priest whilst he is carrying the Blessed Sacrament, except what is strictly necessary, or until he himself begins to speak. The sick person must be forewarned of the Priest's coming, and must be advised to prepare for confession and the possible reception of the Sacraments.
9. When you expect the Priest to administer the Holy Communion see that some preparation by prayer be made. If the sick person is unable to read it is good for some one to read a few short prayers, slowly and reverently, from a prayer book, if circumstances will permit.
10. If there is danger of death, and the Priest is to administer the Last Sacraments, or Holy Communion as Viaticum, the sick person need not be fasting, but may take whatever food, drink, or necessary medicine may be prescribed.
11. Prepare a small table with a clean, white cloth, opposite the sick bed, so it can be seen by the sick person. Have a chair immediately next to the bed at the sick person's head for the Priest so that he may look towards the foot of the bed, and not in the sick person's face, when he hears the confession.

### BLESSED CANDLES

Every Catholic home should be supplied with at least two blessed candles. These candles should be of pure beeswax. Other kinds, such as paraffin, or tallow candles will not answer the purpose of candles prescribed by the Church. It is well to procure candles at the Church or some reliable dealer in Catholic Church goods; also candlesticks. Light them in times of great distress, as the candles convey a blessing to the house. The second of February—Candlemas Day—is the most fitting day to get them; have them blessed on that day.

